

Family Circle.

For the American Presbyterian. THE CHURCH. BY J. O. MITCHELL. Christ is the Rock, on which the Church, as the body of Christ, is built.

Her honored ones drawn from the pit, By his dear, wounded hands are healed; And banded in every part, Are changed to his similitude.

Not is there one which He has wrought, And in the Building Day set, He has spung out from us, And banded in his bloody sweat.

Thus, thus the Church by love divine, Is rising through reviving years; And Christ, the Cap-Stone, shall be laid, When Glorious, her glorious King appears.

STRIVE, WAIT, PRAY. Strive, yet do not grieve, The price you dream of to-day, Will not be paid when you think to grasp it, And melt in your hand away.

Wait, you do not tell you, The hour you long for now, Will not come with the rain, And a comfort you see to know.

Pray, though the gift you seek For never comes, you must pray; May never repay your pleading, Yet pray with hopeful tears.

MOUNG MOUNG AND HIS FATHER. AN INCIDENT IN DR. JUDSON'S WATERS. PRAECHEUNG. (Continued.) "The one who has been the other left," sighed the missionary, as he tried to divine the possible fate of his bright-eyed little friend.

"The desponding words had scarcely passed his lips when, with a light laugh, the very child who in his thoughts, and who some how clung so tenaciously to his heart, sprang up and said, 'I am going to the school, my father, and my mother will go with me.'"

"You are the foreign priest," he remarked civilly, and more by way of introduction than inquiry. "I am a missionary." The stranger smiled, for he had purposely avoided the name of his office, and was amused and conciliated by the missionary's frank use of it.

"Why, that of the strange sort of being, you call a Christian, is great, or is not, something of the sort—lying for my poor fellows, and so—Ha, ha! The absurdity of the thing makes me laugh; though there is something in it, I believe. Our stupid pongyes would never have thought out anything one half so fine; and the pretty fancy has quite enchanted little Mounng Mung here."

"I perceive you are a p'ramant," said the missionary. "No, O, no; I am a true and faithful worshipper of Lord Gaudama; but of course neither you nor I subscribe to all the fables of our respective religions. There is something of a common sense and reasonable in our Buddhistism to satisfy me; but my little son—here the father seemed embarrassed, and laughed again, as though to cover his confusion—is bent on philosophical investigations—oh, Mounng Mung, sir."

"The visitor looked up with a broad smile of admiration, as though he would have said, 'You are a very honest fellow, after all.' Then, regarding the child with a look of mingled tenderness and apprehension, he said softly, 'Nothing can harm little Mounng Mung, sir.'"

"But what if I should tell you I do believe every thing I preach as firmly as I believe you sit on the mat before me, and that it is the one desire of my life to make every body else believe it—you and your child among the rest?"

"The s'ah-ya tried to look unconcerned; but his easy nonchalance of manner seemed utterly to forsake him when he most needed it; and finally, abandoning the attempt to renew his former tone of banter, he answered quietly, 'I have heard of a writing you possess, which I will take home, and read to Mounng Mung.'"

"The missionary seated a little tract from the parcel on the table beside him, and extended it to his visitor. 'S'ah-ya,' said he, solemnly, 'I herewith put into your hands the key to eternal life and happiness. This active, intelligent son of yours, with his exquisite perception of moral beauty and loveliness, will be glaced toward the child,—"cannot be destined to inhabit a dog, a monkey or a worm, in another life. God made it for higher purposes, and I pray that it may yet come to you, all beautiful, and pure, and glad as a world beyond the reach of pain or death, and above all, beyond the reach of sin.'"

Gradually, as the fervent prayer proceeded, his head drooped a little; and it was not long before he placed his elbows on his knees, and covered his face with his hands. A soon as the prayer was ended, he rose, bowed in silence, took his child by the hand, and walked away.

Meanwhile, that terrible scourge of eastern nations, cholera, had made its appearance; and it came sweeping through the town with its usual devastating power. Fires were kindled before every house, and kept burning night and day; while immense processions continually thronged the streets, with gongs, drums, and tom-toms, to frighten away, and drive out, and cure, and prevent the progress of the disease. The yajst was closed for long visitors; and the missionary and his assistants busied themselves in attending on the sick and dying.

It was midnight when the over-wearied foreigner was roused from his slumbers by the calls of the faithful K'ah-ya-by: "Teacher, you are wanted." "Where?" "The man lowered his voice almost to a whisper, but putting his hands to each side of his mouth, and in a low tone of sound through a crevice in the boards.

"At the s'ah-ya's." "Who?" "I do not know, tenah; I only heard that the cholera was in the house, and that the teacher was wanted, or I should not have come so far as possible." In a few minutes the missionary had joined his assistant, and they proceeded on their way together. As they drew near the house, the Burman paused in the shadow of a bamboo hedge.

"It is not good for either of us that we go in together. I will wait you outside, tenah." "No, you need rest; and I shall not wait you." The veranda was thronged with relatives and dependants, and from an inner room came a wild, wailing sound, which told that death was already there. No one seemed to observe the entrance of the missionary, who followed the sound of woe till he stood by the corpse of a little child. Then he paused in deep emotion.

"He has gone up to the golden country, to bloom forever amid the royal robes of paradise," murmured a voice close to his ear. The missionary's title started, turned abruptly to a middle-aged woman, holding a palm leaf fan to her mouth, was the only person near him. "He worshipped the true God," she continued, "and trusted in the Lord our Redeemer—the Lord Jesus Christ; he trusted in him, he called and he was answered; he was weary, weary, and in pain; and the Lord Jesus Christ, he took him home to be a little golden lamb in his bosom forever."

"How long since did he go?" "About an hour, tenah." Then joining in the wail again,—"An hour amid the royal robes, and his mother, his own beautiful mother, she of the thirty years, she of the golden hair, she of the woe!" "Was he conscious?" "Conscious and full of joy." "What did he talk of?" "Only of the Lord Jesus Christ, whose face he seemed to see."

"And his father?" "His father?—My master! My noble master! he is going to look! Come and see, tenah!" "Who sent for me?" "Your handmaid, sir." "Not the s'ah-ya?" The woman shook her head. "The agony was so great, that I did not have time if the world."

"But how a look such as might have been worn by the martyrs of old upon the woman's face, as she expressively answered, 'God was here.'"

In the next apartment lay the noble figure of the s'ah-ya, stretched upon a couch evidently of the latest stage of the fearful disease—his pale all gone. "It grieves me to meet you, thus my friend," remarked the visitor, by way of testing the genuineness of the s'ah-ya's death. The s'ah-ya made a gesture of impatience. Then his fast stiffening lips stirred, and he was powerful to convey a sound; there was a feeble movement, as though he would have wanted to say something; but his half-raised finger waved and sunk back again, and a look of dissatisfaction amounting to anxiety, passed over his countenance. Finally, renewing the effort, he succeeded in uttering a few words, which were soon and quickly lifted them to his forehead, and then quietly and calmly closed his eyes.

"Do you trust in Lord Gaudama, at a moment like this?" inquired the missionary, uncertain for the sort of worship was intended. There was a quick look in the s'ah-ya's eyes, and the good s'ah-ya, unloosed his eyes with an expression of mingled pain and disappointment, while the death heavy hands slid from their position back upon the pillow.

"Lord Jesus, receive his spirit!" exclaimed the missionary, solemnly. A bright, joyous light shone from the face of the dying man, parting the lips and even seeming to shed light upon the glazed eyes; a sigh-like breath fluttered his bosom for a moment, the finger which he had before heavenily lifted pointed distinctly upward, then fell heavily across his breast, and the disembodied spirit stood in the presence of his Maker.

Mr. E. C. Judson, in Wayland's Life. MISCELLANEOUS. SLAVERY AS A SYSTEM. Slavery as a system in the Southern States has its advantages and disadvantages, and these are both very great. And at the risk of the charge of total heterodoxy on this subject, we express it as our opinion that the ownership of the Southern States in his service is the contest of all his disadvantages in this respect. It involves him in very great and oppressive labors, care and responsibilities. It involves him in charges of cruelty and oppression, which, however false and unjust they may be, are nevertheless repeated with the obstinacy of a rock. It generates political and personal animosities, and constantly endangers the union of our nation. Had the black man, from the first, been allowed to settle on the soil of the South, which is his only climate adapted to his nature, and to have become the owner of the Southern States, his own independent choice, as other laborers in other places, the white man would have enjoyed his labors without the disadvantages of ownership.

THE COSSACKS. The Cossacks compose a very remarkable portion of the Russian people. History has not yet fully certified their origin. They may have been in the early centuries bands of wanderers and fugitives from lands bordering on the south of Russia, who forming themselves into villages and hamlets, were driven against Tartar tribes, ultimately grew and spread into the East. They now inhabit the southern and eastern portions of Russia, Poland, and the Ukraine. They are members of the Greek Church. They are free, possess lands, pay a small tax, and serve the government by military duty. In warfare they seek the most dangerous posts, and are always very formidable. They are not successful in an attack, they retreat rapidly, form again in an unexpected manner, and fall on the enemy like an avalanche, putting them to confusion before resistance is possible. It has even been the story of a Cossack to live married. After their early wars with the Turks, during a period of comparative repose, they sought matrimonial alliances, and lived in families on their rich lands. Their chief past has been for nearly a century, as it is said to be buried the foot of a mango tree, which is fastened a ruddy cut piece of tin, with the following words scratched upon it, 'This spot is the remains of General Havelock. May he rest in peace.'

EMANCIPATION OF THE RUSSIAN SERFS.

We regard emancipation in Russia as inevitable. Toward the north-west it palpably drifting. Our belief in this prospect is certain, and not distant, is founded on the following facts: 1. It has been the sincere desire of the government, from the coronation of Alexander I. to the present time, to achieve entire freedom for the whole population, and this is known by them.

2. The native genius of the peasantry is too earnest and vital to endure oppression. Hence their condition has in late years become intolerable as a result of imperial despotism, for which the Russian sovereigns have long been distinguished.

3. The passion of the people for Czarism is abating, and while the Emperor feels the necessity of yielding to their claims all the safety will allow, the concession will only increase their thirst and their thirst for liberty.

4. The enslaved are of the same race with the free, with the nobles and with the Czar himself. The whole system is therefore most unnatural to them, as well as obnoxious to their early history as a people.

5. The bond of sympathy is much greater between the peasantry and the burghers, than between the latter and the nobility. The same may be said of the soldiers and the priests, whose alliances and associations are mainly with the free peasantry and the serfs.

6. The superior privileges of foreign residents, and the reports brought back by the armies from their expeditions, increase the natural desire for freedom among the peasants.

7. The influence of universities in the large cities, and the suburban populations is powerfully in favor of freedom, and this is known by them.

8. The natural tendency of communal elections is to qualify the peasantry for self-government, and to set them in a path of progress along which the whole force of European civilization will continue to impel them.

9. The present Emperor has promised to give freedom to his people. But the obstacles are met in the whole framework, and complication of the social and political system in that empire.

The nobility generally are not in favor of such a change. It would strip them of their powers and lower their dignity. It would seriously interfere with their 'daily bread.' Their position and existence as a class would be put in jeopardy. Then, as they occupy the lucrative and influential offices in all branches of the administration, their opposition to emancipation is intensified by a strong feeling of plunder, which could not easily be carried on in the actual condition of the people.

The bureaucracy in Russia has reached a power, in some aspects too great even for the safety of the throne; certainly too great for the exercise of justice. In the army and navy, in the internal administration of affairs, and in the courts, and the serfs, indeed over the citizens also, in all contracts for supplying the soldiery and for erecting public works; the chiefs of departments, the colonels of regiments, &c., manage by false estimates, by defective measures and weights, and various pretences, to deprive multitudes of their rights, and to increase the most grievous and oppressive nature have come to light even since the present excellent Emperor ascended the throne. He is kept in ignorance of this procedure; or if he reach it, care and special provision, he made to remedy the evil, the bureaucracy manage to obtain control of all such reforming agencies.

Then the police, instituted especially to restrain the free action of the burghers, are objects of dread to the whole population. The free peasants and serfs are not now so much subjected to the police, were they who they were once, but they are sufficiently industrious to warrant the support of their families in a state of freedom, and with the motives of citizenship before them. They can be true to their promises and to law; they can impose on themselves restraints from indulgence, when they once learn that temperance is profitable. They are sufficiently industrious to warrant the support of their families in a state of freedom, and with the motives of citizenship before them. They can be true to their promises and to law; they can impose on themselves restraints from indulgence, when they once learn that temperance is profitable.

THE TEMPERANCE ITEMS. The decrease in the consumption of spirituous liquors in Ireland in the last quarter of a century is an occasion for encouragement. Foreign religious paper gives the Presbyterians the credit of having done most to bring about this gratifying result. It says that the Presbyterian Church in Ireland conducted in 1829, the temperance reformation of the world. Belfast issued in a short time, from one press, half a million of different publications on the subject, which were published in England, Scotland, and the East Indies. It was estimated that in that year, upwards of 20,000,000 gallons of proof spirits were consumed in the United Kingdom. In 1829, the quantity was 18,400,000 gallons. In 1830, the quantity was 17,200,000 gallons. In 1840, 11,455,925. Since then the quantity has so decreased, that in 1858 the consumption was 5,711,291.

Habits of a Centenarian.—Ralph Barnham, a veteran of Battle Hill, writes to the Farmers, that an account of his journey home, and adds, "Though in my 105th year, I am not past my usefulness. I split my own kindling wood, and build my own fire; I am the first up in the morning and the first in bed at night; I never sleep or lie down in the day-time, but rise at five and retire at seven, both summer and winter. I have always been temperate and for over 30 years I have not tasted a drop of spirituous liquor, or even cider. I was never sick in my life so as to require a physician."

General Havelock, the justly celebrated British General, who did such heroic deeds during the late military war in India, is said to be buried the foot of a mango tree, which is fastened a ruddy cut piece of tin, with the following words scratched upon it, 'This spot is the remains of General Havelock. May he rest in peace.'

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